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## PRESIDENT TERRY'S'

# HAUGURAL ADDRESS

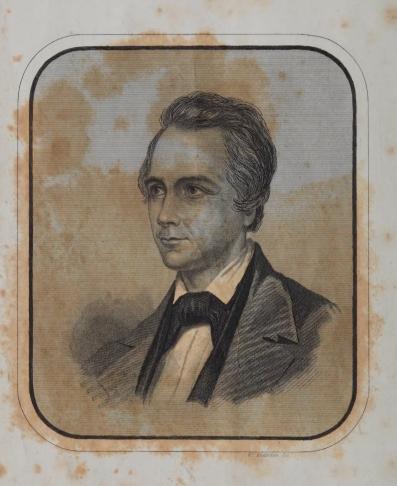
BEFORE TO

TRUSTEES OF CENESER COLLEGE

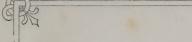
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## INAUGURAL ADDRESS,

PRONOUNCED BEFORE THE

### TRUSTEES OF GENESEE COLLEGE,

ON BEING INDUCTED INTO OFFICE AS

PRESIDENT OF THE INSTITUTION,

July 10, 1851.

BY REV. B. F. TEFFT, D. D.

### Cincinnati:

PRINTED AT THE METHODIST BOOK CONCERN.

R. P. THOMPSON, PRINTER









#### CORRESPONDENCE.

#### LETTER OF COMMITTEE OF PUBLICATION.

LIMA, JULY 10, 1851.

REV. B. F. TEFFT, D. D.,

President of Genesee College:

REV. AND DEAR SIR,—The undersigned were appointed by the Trustees of Genesee College a committee to request of you a copy of your able and eloquent Inaugural Address, delivered before them to-day, for publication. Your compliance with this request will much gratify the Trustees, and subserve the interests of our common cause. In behalf of the Trustees of Genesee College.

Respectfully yours,

M. Crow,

E. C. DIBBLE,

T. CARLTON,

Committee.

#### REPLY.

LIMA, JULY 11, 1851.

REV. M. CROW, A. M., HON. E. C. DIBBLE, REV. THOMAS CARLTON:

Gentlemen,—It is contrary to my usual practice to publish such addresses as I may happen to deliver; but there are obvious reasons in the present case, by which I am led to break over my ordinary habit, and hand over the MS. of the one you mention to your disposal. With the very highest regard, gentlemen, I am

Most sincerely yours,

B. F. TEFFT.









### INAUGURAL ADDRESS.

GENTLEMEN OF THE BOARD OF TRUSTEES,—It would argue an undue degree of insensibility, could a man stand in this place, seeing what I see, and hearing what I have heard, without being conscious of very unusual emotions. You have seen fit, gentlemen, without any of my solicitation, and without the solicitation of any of my friends, to bestow upon me, of your own free will, the highest honor in your power to give. You have not only elevated me to a responsible post, as responsible and as important as any other, when all its bearings are properly considered, but, from the day of this elevation, you have loaded me with good wishes, and urged me to a more speedy assumption of my new station, than I have found it in my power to make. Such were my engagements elsewhere, that I felt bound to tell you plainly, both before and after my election, of the utter impossibility of my taking office, till those engagements should be met and satisfied; and yet, embarrassing as it must have been to you, to wait nearly two years for the complete organization of your Faculty, you unexpectedly offered to do so, on condition, that the appointment should be accepted at the end of the period mentioned. On this ground our faiths were then mutually plighted; and on this ground I am here to-day, in the midst of your annual festivities, to give you a public pledge of the unchanged position of my purposes.

While listening to the words of your honorable representative, gentlemen, I could but think of the character of the body represented. The language, too, that he has seen proper to employ in reference to my past history, and to my







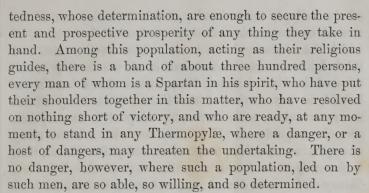


future connection with your institution, highly complimentary as it was, I can more than repay, and with more perfect justice, in regard to those in whose behalf he has just spoken. I see around me, upon this broad platform, an array of personages, whose age, talents, and social position have already made their impression upon this vast concourse of citizens and strangers. I see those here, whose names are household words with all the people of the state. I see those here, who, in the pulpit, at the bar, in public business, and on the bench, have earned and secured a reputation, some of them a renown, that will be handed down to coming generations. Nor will it be out of place to add, that, as one of the guardians of this new seminary of learning, another individual was expected to be here, in compliance with his duty as a member of your body, into whose hands the citizens of the United States, and the providence of God, have deposited the destinies of the whole country. Indeed, it is not only honorable to the cause, in which you are here engaged, that it has attracted the attention and secured the services of the very highest class of men among us, in the capacity of trustees, but their supervision of the efforts to be made, and much more, their hearty co-operation in them, are guarantee enough, to all concerned, of the immediate and ultimate success of the institution.\*

This, however, is not the only consideration, by which the public have been settled in their conviction, that the college founded by your enterprise is certain of the future. Satisfied, as they are, with your ability, with your energy, with your enlightened and liberal views of the character of the work undertaken by you, they look behind you and behold an entire population, spreading all over the western and richest portion of New York, whose resources, whose devo-

<sup>&</sup>lt;sup>5</sup> Mr. Fillmore had just passed through the state, on a public occasion, and, consequently, found it impossible, as he informed the President of the Board, so soon again to leave his post at Washington.





It is a still more fortunate circumstance, that all this ability, and willingness, and determination, have been manifested by all the people of this powerful section of our great country. While a single denomination are acknowledged as the originators of this institution, all the denominations are, more or less, united in it; nearly all have taken hold together in giving it a pecuniary foundation; many of them are represented in its boards of instruction and of government; they have joined hands in the effort of making it worthy of the region whose name it bears, of the state in which it stands, and of the age of which it is to be, as we all believe, a characteristic and a lasting monument. No one class, or party, or profession has given it an exclusive character by becoming its exclusive patrons. On the contrary, all classes, all political parties, and all the professions, are known and felt alike in its origin, in its history, and in its plan of future management. The door is open to all men, who will come forward and aid us in building up a great institution of human learning, for the use and benefit of a great people.

There is also no little encouragement to be derived from the success of a prior effort, in the cause of education, out of which the present undertaking took its origin. On the same classic eminence, where we have laid the foundations







of the college, there stands, at this moment, one of the noblest structures, dedicated to academical instruction, of which the whole land can boast. After having seen, as I think I have, more than one-half of all the leading academies of the United States, I am certain that I have never beheld, in any section of the Union, a seminary edifice more convenient, more thoroughly adapted to its purposes, or more magnificent. It is filled, too, with a better array of apparatus, chemical, mechanical, and philosophical, than is generally to be found in similar institutions. It holds a library of no mean dimensions, embracing the standards on nearly every subject, and many of the works of the great masters. Its walls are well furnished with maps, and charts, and diagrams, which mark the present condition of the science and art of academical instruction. of study, pursued within those walls, is thorough and extensive, including all the branches usually taught in our American academies, and quite equaling the courses of no small number of our colleges. From the beginning, the work carried on within that building has enjoyed the services of strong intellects, ripe scholars, and enterprising men, who appreciated their position, understood the wants of the world, and were always ready to leave behind them any old though consecrated error, for the sake of a new and powerful truth. A watchful public have seen and acknowledged the advantages of such an institution thus conducted. They have put the seal of their approbation on it. The number of its students has always been, or nearly always, measured only by the capacity of its buildings. From its threshold there have gone out, into the different states constituting our vast country, and into foreign lands, according to the estimate of those best acquainted with its history, not far from ten thousand individuals, whose talents, and time, and literary treasures have been devoted to the progress and elevation of mankind. There are now enrolled, on the catalogue







just published, under the guardianship of nine or ten instructors, not less than eight hundred persons, who will shortly go out to join the ranks of their predecessors. And vet, gentlemen, this seminary of learning, which has so far outstripped every similar institution in America, is one of the youngest of its class in this country. It is only about twenty years ago, within the recollection of every one of you, that the proposition to erect such an institution was presented to those whose business it was to receive, examine, and decide upon it. I remember the occasion, and all the attending circumstances, perfectly. I remember that there was no small opposition to the project, not only from among yourselves, but from other quarters. I remember it was said, that you were too young, too poor, too feeble, and too illiterate, to take so great an enterprise upon you. I remember it was prophesied, after the effort had actually been begun, and even after the first edifice had been completed, that nothing but disaster and dishonor awaited the opening of the edifice. Well, the edifice at length opened, while the world was looking on to witness the first result of your undertaking. There must have been a disappointment, not only among those whose predictions had been discouraging, but among the most sanguine of the friends and founders of the institution. The halls of the new building were at once crowded. The first year was a year of triumph. The next year was more than equal to the first; and in this way, the school on this eminence has been going forward, from year to year, till its success, as I have said, and said truly, has no parallel on the western side of the Atlantic. The truth is, gentlemen, men never know what they can do, till they try; and sometimes, as in the case now mentioned, the trial leads to consequences not even dreamed of by those who make it. When the proposal was first published, in the English journals, to undertake the construction of a steam-vessel, which was to make the exper-







iment of navigating the Atlantic, there were enough to say, and among them one of the leading savans of Europe, that the thing was a mathematical impossibility. They brought forward mathematical demonstrations to show that the machinery necessary to the task would sink the vessel holding it; that, besides sinking, the ship could not contain the fuel which would be demanded for a voyage; and that, therefore, the attempt was worse than useless. The attempt, however, was made, and the result has imparted to the world a new spirit, a new animation. In the same way, when your enterprise was first spoken of, there were many ready enough to prove, by figures of calculation, and by figures of rhetoric, that your movement was not only vain, but nearly ridiculous. Nothing daunted, however, when discouragement would have seemed to be no lack of virtue, the friends of education here went directly on; and now, behold the wide and bountiful harvest of their labors! From that day to this, those of them now alive have prosecuted, with characteristic energy and zeal, the work then so inauspiciously begun; and if any of them are dead, we, their survivors, owe them a debt of gratitude for their sacrifices and exertions. Their monument we need not build. They have built that themselves. There it stands, gentlemen; and there, I trust, it will stand, undiminished in its glory and grandeur, to the latest generation!

By the side of that noble institution, gentlemen, you are now raising up another, which is to have a still higher character. Indeed, I see the best augury of your triumph in the magnitude of your purpose. The philosopher knows how to understand the paradox, that it is oftentimes easier to accomplish a great undertaking than it is a smaller one. History is full of the illustrations of this deep principle. The world is full of them at the present moment. Had Alexander proposed to conquer only Greece, Greece would have risen up against him, and defeated him in self-defense; but when,









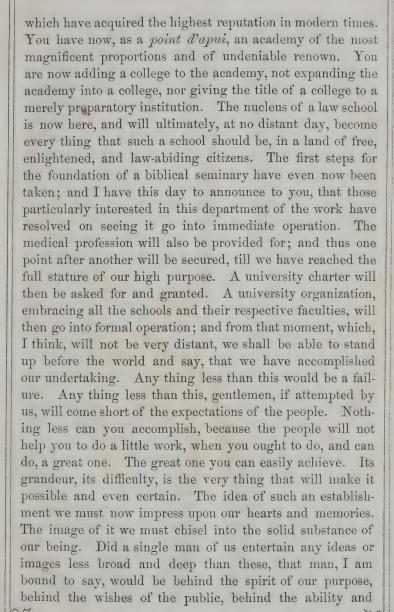
as a Greek himself, he offered to subjugate the world, twothirds of all the Grecian cities were converted to his design by its very greatness. Had Napoleon laid down a plan of reducing a few of the small governments, like Belgium, which lie about his adopted country, he would have been shamed out of so inglorious an effort. When he told his countrymen, however, that the good of his country required the reduction of all Europe to the supremacy of France, the French heart was touched, and he had only to speak to call up around him army after army, ready, at a moment's notice, to run every hazard, and to face every danger. Washington, in the day of our own great struggle, attempted only to resist and reduce, or otherwise to modify, the misrule of Britain over us, there would have been nothing in the effort worthy of the nation, and no man would have felt any interest in it. When, on the other hand, he and his compeers resolved utterly to exterminate British tyranny from our soil, at once and forever, by declaring ourselves a sovereign and independent people, the whole land was roused, and victory soon sat upon our standard. So, in our own case, it is now far easier to do something worthy of us than something unworthy of us. A small work would excite no attention in so powerful and liberal a community. world is getting tired of insignificant institutions. We have enough of them now struggling for existence. are actually incumbered with academies under the name of colleges. Their name is all that makes them colleges. have, also, in some sections of the United States, not a few of those institutions termed universities, which, with a sounding title, are but little better than efficient schools of preparatory education. Out of two or three hundred pupils presented upon their annual catalogues, you will often find that not more than forty or fifty of them are pursuing collegiate studies. Many of these are frequently passing over what is technically called a scientific, which, in reality, sig-

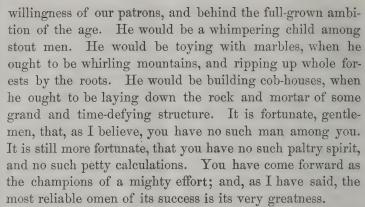




nifies a very meager course. Such institutions are nothing but well-organized academies, with the power of conferring degrees upon a few of their best students. Under their proper title of academy, some of them would stand at the head, or near the head, of that class of literary institutions; but with the name of college, and especially with that of university, they are not only at the foot of their class, but objects of general ridicule. They are like those little potentates of German Europe, who, with a yard's length of royal titles, are the lords of a few acres only, and can scarcely muster a single regiment of troops to second them in their absurd pretensions. It is not your design, I am glad to say, to add another to the too numerous list of such institutions. You know, and I know, and every body knows, that western New York expects no such a seminary at our hands. It expects something of the very highest order. It expects to see here an establishment, in which all the branches of a liberal education shall be thoroughly pursued. It expects to see in it, when mature, all the apparatus, all the appliances, all the helps necessary to the most extensive cultivation of all the faculties of man. For such an establishment, it has been willing to pour out its wealth like water. For such an establishment, it will pour out more, and continue to pour out, till the measure of your desire is full. For a little, third-rate, meager, good-for-nothing academy of a college, it has never given you one cent, and it never will. The people want nothing of that sort. They are able to have just what they wish; and they wish just what they are able to have and to support. You, gentlemen, and those acting with you, have proposed to give them what their condition calls for, and what they themselves desire. You propose to raise up, at this place, amidst the beautiful scenery of this village, for the benefit of thousands of your fellowcitizens, and for coming ages, a worthy associate of those really great schools, literary, scientific, and professional,







The grandeur of this effort is to be seen in something else, however, than the number of the affiliated institutions. It is to be manifest, I trust, in the free and progressive spirit that is to pervade every one of them. Education is a progressive science. It has had its beginning and its history. During the lapse of many centuries, it has been gradually developing and advancing. It has advanced, and that materially, within the recollection of the older persons in this audience. One century ago, it was customary to make the mathematics an exercise of memory, with but little use of diagrams and visible representations. Now, a common academy would be an object of ridicule, unless it had the ordinary appliances of blackboards and similar means of indicating surfaces, circles, globes, and other figures. One century ago, it was the fashion to teach the classic languages, not through the mother tongue of the pupil, but through one of the very languages to be learned. Now, not only is all instruction, in this department, given in the vernacular of the student, both by text-book and teacher, but the matter to be acquired has been reduced to a much greater degree of simplicity and order, than was dreamed of at the beginning of even the present century. The same is true of every other branch of human learning.







Every branch is yet undergoing the process of still further simplification. It is now as practicable, in a given time, to go through with a full course of pure and applied mathematics, as the cotemporaries of Francis Bacon found it to master the single department of geometry. It is now as easy to obtain a thorough knowledge of the Latin, Greek, and Hebrew, as it was either one of them in the days of the Italian reformation. As the time required, however, to comprehend the circle of the sciences, and of human knowledge, is thus rapidly reduced, that circle is as rapidly enlarging by the efforts of modern scholarship. The period, therefore, of passing through a liberal range of studies remains the same, while the amount of mental discipline acquired, and the amount of knowledge stored up, is constantly increasing. This process will go forward, till the scope of human thought will be doubled, and doubled continually without limit, and the mind of the bold student, through a growing course of study, will be able to reach out, wider and wider, in its graspings after the truth that God has scattered over the boundless area of his universe. It is essential, indeed, that education should keep up with science. We must have nothing stereotyped in this great business. We must not cling to the vestibule of study, because it was once the only room open in the temple of creation. We must not be contented with the few common gems of learning, such as our fathers had, when the Almighty, by the hands of his knowing servants, has brought us into the place, boundless and glorious, where he keeps his diamonds. Forward, must be our watchword. As a new kingdom, or a new department, or a new science is developed, we must seize hold of it, and embrace it, and, at any temporary cost, expand our system of instruction so as to make room for it. In this way, we shall show ourselves equal to our stations. In this way, we shall keep pace with the progress of the world, as it goes onward in its









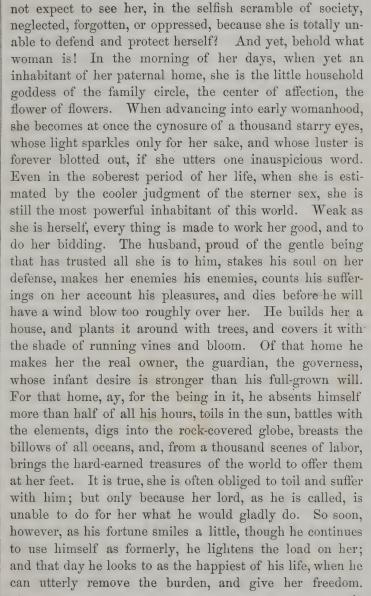
career of unending triumph. In this way, we shall manifest and employ that liberal, enlightened, unshackled spirit, which is the only safety of a world like ours, in a day so wise, so practical, so ambitious, and so energetic.

If there had been, after all these things, a single element of your enterprise wanting to its ultimate as well as immediate success, that element, gentlemen, you have added by resolving to offer all the benefits and honors of your institution to each sex alike. I know, indeed, that there is a good deal of prejudice against this course. I know that that prejudice has arisen, not only from a misappreciation of the female mind, but from a misunderstanding of the true theory of education. The very friends of the female, or those professing to be her friends, have made their friendship an injury, if not a curse. They talk, in great, swelling words, about the equality, and sometimes about the superiority, of the female mind. They are holding conventions all over the country, and making violent declamations respecting the wrongs of woman, and the oppressive conduct of her tyrant, man. They are incessantly telling us, that woman has lost her natural rights, and that she has become the slave of her unnatural lord. Now, gentlemen, I wish first to assure you, that with all this nonsense I have not one particle of sympathy. I am about to tell you what I think of female education, as far as I can now express my thoughts; but all this rhodomontade about that fair and lovely being, to whom God has given her best name of woman, is almost as wicked as it is ridiculous. Socially, the position of woman, in all Christian countries, is as good as it ever can be, or ought to be. Instead of complaining, she has reason to be proud of it. Considering her exactly as she is, of and within herself, her position is really marvelous. Look upon her, a fair, frail, tender creature, and tell me how much power you would expect to see exerted by such a being in such a rough world as this. Would you

















Then, he lays himself out, more than ever, to promote her happiness. As he becomes more able, he surrounds her with more conveniences, fills her abode with costly furniture, causes her to walk on carpets, gives her a downy bed vaulted with a silken canopy, and makes her the exponent of his wealth, the walking ensign of his affection, by robing her in magnificence, while he himself slaves on as willingly as ever. When he looks to the world about him, he widens his circle of acquaintance to expand the area of her enjoyment, and he reckons every man to be his friend in proportion to the esteem borne by that friend toward the object of his own worship. He loves his children as they love and honor her; and he loves them none the less because he knows, if he knows any thing of their feelings, that their tenderest emotions, their strongest affections, are not for him, and will never be for him, but for that other being whom they know as mother. The truth of it is, we need no linguist to help us see that such words as daughter, sister, bride, wife, mother, are the dearest and most cherished in every language; and the whole Christian world unites in pouring upon the persons, known under these magic titles, ease, happiness, and honor. That same Christian world, I know, sometimes complains of the universal evil of what is denominated hero-worship; but when it beholds, as it does every day, not only the common race of mortals, but every mortal, bowing at the shrine of woman, it first absolves the transgressors of their guilt, and then pronounces their fault a religious virtue. The very priests of this creed are as deep in the virtuous crime as any other class of people; and the most worshiped of the world's heroes are not too high to be the most devoted of the worshipers of woman. We all worship her; and if any of the sex, vain of what they have, are so unwise as to overlook all that has been freely given, and begin to demand more, when there is no more to give, I must tell you again, that I







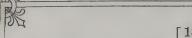
have not the smallest sympathy with their undertaking. If they want more than what they get on earth, in those countries under the sway of revelation, my opinion is, that they will trouble their good hearts to no good purpose. Were this the period of the Greek mythology, and such things were going on, I would pray to Jupiter to punish these fair rebels, who think themselves so mistreated by the men, by condemning them to reside in some planet where no men were found. In this way I should expect to reach both the ends of punishment. I should not only visit them severely for their offense, but be sure to work upon them a speedy and lasting reformation. They would be glad to come back again, I think, to embrace the chains of their former slavery, and even those that forged them.

No, gentlemen, the fault is not, that we do not respect the female as thoroughly as we should. Our regard could hardly be higher than it is; but we do not manifest that regard in the proper way. We make her our idol, when she ought to be our companion. We treat her as a mere physical being, but neglect the capacities of her mind. I know no reason, and I never expect to hear one, why every power and faculty of her threefold nature—body, intellect, and heart—should not be, in every instance, as perfectly and evenly developed as the powers and faculties of man. Intellectually considered, the woman is a man. She has all the mental capacities of a man. She has memory, reason, and imagination, which, as Bacon tells us, constitute all that belongs to mind. She has the same sensibilities, the same emotions and desires, as man. She has a will entirely like his. The laws of all these functions of the soul are the same in both. The work of education, therefore, which consists in expanding all these common powers, is emphatically

There are some people, however, who think, that, as there is some acknowledged difference between the sexes, there







should consequently be two different systems of education. We, therefore, hear of such things as male and female educations; but I have yet to learn any philosophical basis for this distinction. Do we know of any sexuality in our mental faculties? Do we know of any such thing as a male memory, or a female memory? Do we know of any such things as male and female reasons, male and female imaginations, or male and female wills? We speak, it is true, of the will of a female, but not of a female will. So we may speak of the mind of a female, or the soul of a female, but never of a female mind and soul. The mind, the soul, is neither male nor female. It is simply the immortal part, essentially the same under both conditions, and requiring essentially the same treatment. That portion of this human nature, in which there is really a difference, is not only physical, but exactly that part of the physical which comes not within the range of scholastic discipline. That which is common to both sexes is what the world has proposed to educate; and this work is to be done, certainly, by a common course of training.

Believe me, gentlemen, there is no small amount of fine rhetoric, but very false logic, lavished upon this subject. You have seen, that there is no fundamental difference between the soul of a man, and the soul of a woman, and that, as a consequence, there should be no fundamental difference in their education. But the same would be true, or might be true, if there were a difference in their mental constitution. Let the distinction be as great in mind, as it is in body, and still there would be no proof, that the man must have one kind of mental aliment, and the woman another kind. The wisdom of the all-wise God has settled this question for us. This principle of sexuality is a universal principle in organic nature. All living things, inhabiting the three elements—land, air, and water—from the viewless aphis, that lives his hour upon the tiny leaf, to the







ichthiosaurus, or leviathan, that crawled among the rushes and the ferns of the giant times of earth-from the lichen that creeps upon an arctic rock, to the towering palm that holds his head highest among the tall sons of a tropic forest-all have this distinction of the sexes as clearly and as widely marked as it is in man. And yet, gentlemen, how do all these get their development, their growth? Has the omniscient Creator seen it necessary to have two systems of alimentation, two sets of means, for the support and increase of this twofold but universal life? Do not the male and the female plant, the male and the female animal, through the entire range of animated being, inhale the same vital atmosphere, drink from the same gushing fountains, bask in the same vivifying sunlight, and draw all the resources of their existence and growth from one common storehouse? If, then, in relation to the physical, where the principle of sexuality does undeniably obtain, it would be ridiculous to talk of male and female atmospheres, male and female springs or rains, male and female sunshine, or male and female elements in any part of nature, how much more ridiculous it is, in relation to the mind, to the soul, to thought, where there is as undeniably no such thing as sex, to talk of a male and a female education, and of male and female schools! As there is no sex in the work to be done, so there should be no sex in our way of doing it. Nor can it be said, that a common system of education will tend to destroy the proper distinction of the sexes, making the woman too much a man, and the man too much a woman. All this outerv is nothing but rhetorical nonsense. Those who make it forget the universal law, that it is not the aliment on which an organism feeds, by which its specific difference from all other organisms is produced, but that the difference is in the organism itself. Out of the same goodly air, from which the infant extracts its soft and delicious breath, the bloated blow-snake manufactures death. If you







send your dairy to a mulberry forest, they will not fail to bring home milk; but if the inhabitants of the cocoonry go out to their leaf-laid tables, though they feed upon exactly the same substance, each one of these nature's manufacturers produces nothing but his little bale of silk. If a lady and gentleman sit down together at the same board, they may divide a biscuit, if they please, into equal parts. The one part, which is eaten by the woman, goes to the formation of woman's flesh. The other part, if eaten by the man, goes to the formation of the flesh of a man. The product, therefore, is quite different, while the aliment is one. In like manner, you may supply the same materials of study, exactly in the same way, and at the same time, to two individuals of opposite sexes, and, in the one case, you will have, as the product of the same nourishment, the exquisite delicacy and grace of the female, in the other, the more massive and stubborn proportions of the man. Supply what you will, the mind of each individual, whether male or female, will work over and mentally digest and assimilate the intellectual food, according to its own organization, purposes, and wants. It is the dictate of our natural constitution, therefore, as well as the law of God, that the kind of education to be given to the sexes should be of the same general character, because the beings to be educated are essentially the same. In the case of the female, just as in that of the male, the great end aimed at should be the fullest possible development of every faculty, physical, intellectual, and moral. When this is done, the fair pupil will be prepared for any position, and for every work, to which she may be called by any conceivable relation of her after life. When it is said, therefore, as it is often unwisely said, that the end of all female education is to fit the fair one for the responsibilities of a mother, because, in the providence of God, she is liable to be a mother, the saying is not philosophical. For the same reason, and with as much propriety,







we should educate her to be a grandmother. The right way, however, is to give her a complete education, covering the demands of her whole nature, and then she will be ready for any thing that may fall to her lot to do or to suffer.

All this may be granted, however, because it is obviously true, while there are many, in this unnatural age of ours, who strenuously maintain, that, though there should be no fundamental difference between the kind of discipline to be given to the sexes, they ought never to be educated together at the same school. It is said, by this class of philosophers, if they are worthy of such a name, that neither can be so fitly educated, as when each is educated by itself. I think I know, gentlemen, the source from which this strange philosophy proceeds. There is a class of people in our world, who, singular as it may seem, would separate the sexes altogether. Some sections of this class go farther in their theory than some other sections; but the principle of all of them is really the same. The principle is very old. It was the practice of the first nations of antiquity, in Pagan times, to treat the female as an inferior being, and to make her stand below the male. The Greeks and Romans, with all their light, on this subject never saw the truth. The Jews, in the days of their idolatry, drinking in the spirit of the Pagan world, introduced the false idea into their social life, and went so far in the wrong as to banish the woman, in their religious worship, from the society of man. Mohammed, who was a mediator between Paganism and Judaism, in their corrupted states, not only separated woman from man in the house of worship, but excluded her entirely from the domestic circle. It is the strangest thing of all, however, that, in this Christian age, and even in this Christian country, the spirit of old Paganism reappears in a similar attempt, not merely to divide the sexes in the house of God, but also while pursuing, during the period of youth, the ordinary studies of the schools. Without denying that









every rule is liable to exceptions, and that, as in the early times of Methodism, an exception did undoubtedly exist, so far as public worship was concerned, I am free to say, before this enlightened audience, and in the deepest intonations of my voice, that every attempt to produce such a separation of the sexes, and to make the separation a universal custom, is not only unnatural, irrational, and absurd, but wicked, injurious, and unpardonable. The worst schools in the country, at this present moment, in all respects, are those which are exclusively devoted to one sex. The worst vices that have ever been attributed to any considerable body of human beings, have been proved upon these male, and even upon these female schools. So certain are the sexes to degenerate in morals, as well as in all discipline and behavior, when either is kept entirely by itself, that the highest spirit of religion, and the most rigid rules of conduct, have not been able to save such irrational associations from their natural tendency to misbehavior, immorality, and crime. This separation of the sexes, for mental and moral purposes, has been the great characteristic of Catholicism for the last twelve hundred years; and what man is there so ignorant as not to know, that the monasteries and nunneries of this religious sect, in which the sexes are separately assembled for study and for prayer, have ever been the principal fountains of corruption, not only to Catholicism, but to the universal world? May the eternal God grant us a deliverance from a wrong so deep, and high, and broad! Let us sweep this Pagan, this Catholic, this Mohammedan, this abominable and devilish delusion from our path, and then go forward in the way marked out by the hand of nature and of nature's God! Look you, gentlemen. What is the voice of nature, and the voice of God, upon this important subject? Has the Creator made any such separation of the sexes? Has he declared that it is unsafe for the male and the female to dwell together?







that were his opinion, why did he not divide them by some arrangement of his own? Why did he not order that all the males of the race should be brought into being by one class of families, and all the females by another class? That, however, is not the order nor the law of God. The male and the female were made expressly for companion-The woman was created, as it is plainly written, because it was not good for man to be alone. Both sexes are born of the same parents. The little boy and his sister sleep side by side upon the same pillow; they grow up under the same guardianship; they walk together to the same master; they sport together upon the same playgrounds; they go hand in hand through the entire period of youth; and both are the happier, the better, the more perfectly developed, by reason of the influences thus mutually exerted upon each other. They respectively want what the other, and the other only, can bestow. That boy is unfortunate who has no sister. That sister is unfortunate who has no brother. That parent is to be pitied, who, having either one, has not the other to be a help and a companion. But if it is best, if it is the ordinance of God, that one couple of a little son and daughter be born members of the same household, and dwell together in the same society, and study and expand together under the same discipline, the like will be true of all other couples of which any rising generation is composed; and if one brother and one sister is to be admitted to the instruction of a teacher, as the best way of obtaining their intellectual and moral growth, the same will hold true of every other brother and sister, till we shall have, what nature has ordained, not only a school of these brothers and sisters, but the principle established of educating all the children now living, or yet to live, in mixed schools. Such schools are now in being; and they are emphatically the best on earth. The influence of one sex upon the other cultivates, refines, and perfects them







both. The love of each other's approbation, the fear of each other's censure, makes the duty of government a most easy thing. Young gentlemen and ladies, who graduate from the halls of such an institution, go out to the world, not like the awkward offspring of the exclusive schools, but accustomed to that mixed society, and to all the graces and refinements of it, in which they are to be called to move. The success of such graduates, in the affairs of life, is by no means doubtful; for, say what we will of the superior value of the substantial over the ornamental, it remains no less true, that the manner is at least half the man. True or not true, however, it is clear enough that this mode of education is not only more thorough, more universal, and more perfect, but evidently according to the ordinance of God. Yonder seminary, gentlemen, which I have before justly pronounced the most successful of its kind on earth, is a proud and triumphant demonstration of every word that I have said; and I am glad, indescribably glad, that, as your academical institution has proved such a monument to the truth, you are now opening the portals of another, where the aspiring of both sexes may enjoy the highest advantages of that system of education, which embraces the whole being, and expands every capacity of our threefold nature to its utmost extent. I have said before that the grandeur of your enterprise would insure its success. I now say, and say with equal emphasis, that its justice—its justice to neglected woman-will make that success more than doubly sure. The blessings of a righteous God will be upon it!

Finally, gentlemen, I must congratulate you, I must thank you, that you have not only raised up such an institution, but given it a location in the country. The country is the place for colleges. Though I have spent the greater part of my life in cities, I never liked them as seats of educational institutions. We all know, that, with all the good in them, they are far more corrupt than the quiet villages in our







rural districts. The noise and bustle of their thoroughfares leave but little room for close, consecutive, and protracted thought. The style, the luxury, and the expense of living in them are not at all congenial to the student's wants. Their haunts of secret immorality, their resorts of midnight revel, are too numerous, too convenient, and too tempting, to admit of general purity in a mixed company of young people, whose habits are not yet formed, whose prudence is proverbially imperfect, and whose spirits are constantly impelling them forward toward every object of self-gratification, whether it is good or bad.

It has been published to the world, by a competent committee, that, in the city of London, there could scarcely be found a young man of the age of twenty, unless decidedly religious, whose virtue had not been sacrificed. was also published, that, out of a population of one million, there were at least ten thousand people, who would cut the throat of a fellow-being, if they could do it safely, for the value of one shilling. But London is not the worst of cities. It would be revolting to portray the general corruption, the open wickedness, the secret and concealed licentiousness, of the larger and even smaller towns throughout our own great country. In them, and in their most secluded streets, are the genteel tippling-houses, the billiard and card saloons, the bowling-alleys, the gaming-houses, and the houses of ill fame, whose superintendents and customers mix with all sorts of company, and stand in the most public places, beckoning, and tempting, and drawing their thousands of young men to their ways of infamy and their abodes of death. So frightful is this corruption of our cities, that it has become almost an impossibility for a father to raise his family in any one of them, without finding at last, after all his pains, his own children tainted with the air of these abominations, or rotten with the worst diseases of the soul. Disgusted with these scenes of crime, it is now





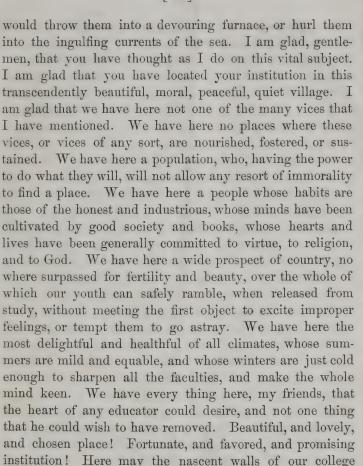


becoming the fashion for the best families to remove from the crowded area of the city, and locate themselves in secluded country seats, where the rising youth can grow up in some security from such terrible evils as I have named. Some of them, whose moral sense is keener, affrighted with what their eyes behold, and haunted with the specters of real but unseen woes, are flying the cities altogether, and reckon them as little better than sinks of iniquity, where no purity can dwell. Shall we, then, with all these things before us, and with our knowledge of ten thousand other things, that no tongue can tell, go into these very cities, whose inhabitants are fleeing from them, and locate in their midst, or within reach of their worst abominations, our seminaries for the education of the young? Forbid it, ye virtuous, and wise, and prudent of the land! Forbid it, thou eternal God! If the father can not rear his own sons and daughters safely in these cities, though he has them under his own roof, subject to his constant admonition, and within the range of his ever-restless and unsleeping eye, how shall we feel safe to send our sons, and our daughters, where they will be surrounded by the same evils, but without a father to check, or a mother's voice to chide, or any influence adequate to restrain them from plunging headlong into all the vices of the day! Believe me, gentlemen, it is risk enough, and every parent feels it so, to send forth his children from under the parental roof, and commit their temporal and eternal destiny into the hands of strangers, even where all the circumstances are the most favorable to their intellectual and moral weal. How, then, will any man dare to throw his offspring into those places of pollution, where it is so impossible to resist and live above corruption? That man is guilty, guilty in the sight of heaven, who does dare to do it. For myself, gentlemen, from what I know of cities—and I know them well—I would no more send a son, or a daughter, to pass the period of study in any one of them, than I









stand, and stand for ages—stand when all now here are gone from earth—surrounded by the shade of these fine trees, and covered with the glory of its doings! Here they now do stand; and I thank you, gentlemen of the Board of Trustees, from my heart I thank you, that you have not only made exactly such an institution as you have, but placed it where every surrounding circumstance will so help it

upward, and add to the certainty of its triumphs!







But, gentlemen, let us not deceive ourselves. I have spoken of the favorable circumstances that stand around our present undertaking. I have spoken of our circumstances as pledges of our prosperity, as evidences of our power. There is, however, no power at all but that which dwells in the mind of the almighty God. We sometimes talk differently, I know. We talk of the powers and forces of nature. Nature has no power, no force, but what she borrows from the presence of the all-ruling God. The power by which the green grass grows, the flowers bloom, the trees of the wooded hills put on their livery, the juices of the earth run their round through the vegetating circle of the world; the power of all the elements that lie between the wide extremes of fire and water; the power which holds the stars and moves the planets in their orbits; the power of the human mind, of feeling, thinking, acting; all power, in a word, is of the power of God. He can give it, or withhold it, according to his good pleasure. The child that draws his support from him is more than a match for the mightiest of the sons of earth. The giant, from whom he withdraws his countenance, falls down at once into the weakness of a babe. You, gentlemen, if you wish to be powerful, invincible, triumphant in your new work, must seize the hand of God. It is upon that hand that I have taken hold myself. So far as you take hold and keep hold of that, I shall be your most faithful and obedient coadjutor. Should you, at any time-which may Heaven forbid!-let go of this support, and try to draw me from my allegiance, or swerve me from the order of Divine providence, I must tell you plainly, gentlemen, you will find me unmanageably disobedient to your wishes. But I expect no such event. You, as much as I, have plighted your faiths, and the faiths of all your co-workers, to walk in the ways and to depend upon the power of God. First, in every emergency, we are to try our own strength, according to the measure already







given us; and then, if we lack, we are to call upon him whose fiat created all things, and whose will upholds them!

Gentlemen, in taking my seat, I must again thank you for the honor you have given me. I honestly and frankly tell you, that I would not exchange the office now conferred upon me for any other in Church or State. No other is superior to it.

"The warrior's name,
Though pealed and chimed on all the tongues of fame,
Sounds less harmonious to the grateful mind
Than his, who fashions and improves mankind."

When the lamented Fisk declined the episcopal office, that he might retain the presidency of a sister institution, he acted the part, as I think, of a wise, sagacious, far-seeing man. The results attained by him, I know, may never be attained by us. Prosperity, I am well aware, after all that I have said, comes not at every call.

"'Tis not in mortals to command success;

But we'll do more, Sempronius—we'll deserve it."







